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AUTHOR Deboe, Robert C.
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ABSTRACT

Andragogy has been posited as a theory of adult learning that provides a unifying concept for the practice of adult education. Because the assumptions of andragogy only indirectly adduce the needs of society and do not purport to accommodate the proprietary interests of institutions at all, it would seem that andragogy would not be appropriate as a unifying theory for adult education in corrections. This is true, first of all, because the purposes and aims of correctional programs do not reflect the existential goals of self-actualization. Furthermore, as a program design model, andragogy is dysfunctional in the prison milieu because the model requires that curricula relate to the developmental tasks of inmates' social roles and addresses their here-and-now needs. Finally, it is paradoxical that andragogy appears to run counter to the objectives of correctional education because the theory may have tremendous potential to effect social change by helping inmates to look critically at the world around them, to realize responsibility for their existence, to utilize past experience for future growth, to anticipate life challenges and find creative solutions to them, and to perceive themselves as the source of acts rather than as reactive volatile products of an ominous world. (MN)

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ANDRAGOGY LOCKED-UP: THE ENIGMA OF ADULT EDUCATION IN CORRECTIONS

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Robert C. Deboe

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ABSTRACT

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The article is an expository study of the theoretical foundations of andragogy and a comparative analysis of those foundations with the goals and practices of education programs in penal institutions. Three components of the adult learning theory, andragogy, are reviewed:

1. Philosophical foundations,
2. Psycho-social assumptions concerning the nature of adult development,
3. Program planning process

First, the author notes that andragogy represents an eclectic philosophical position. Although the philosophy of andragogy is based primarily upon the existential dispositions of Maslow, Rogers, Lindeman and Allport, one can detect traces of Dewey's progressivism, Kohlberg's stages of moral development and Ellis' theory of rational-emotive counseling. The author argues that the quasi-behavioristic aims of education programs in penal institutions are not in consonance with the humanistic dispositions of andragogy.

Second, the psycho-social assumptions of andragogy are based more upon the psychoanalytic theory of Erikson and the social psychology of Havighurst than upon the philosophical foundations of existentialism. Therefore, the assumptions concerning the nature and significance of man's experiences and the nature of developmental tasks tend to be more dogmatic than phenomenological. A phenomenological focus appears to be more tenable as a corollary of the existential foundations of andragogy. Again, correctional programs do not reflect andragogical precepts because the programs do not build upon, or utilize effectively, the past life experiences of inmates. Nor do the correctional programs recognize the prison milieu as a social microcosm wherein developmental tasks should be completed.

Finally, the andragogical program planning process, fashioned by an organismic view of man and learning, is in conflict with the mechanistic orientation toward inmates that is inherent in penal institution programs. Thus, andragogy is locked-up in corrections because correctional programs seek to rehabilitate, i.e., modify and adapt behavior, rather than maximize human potential in keeping with the existential goals of adult education.

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Introduction

Andragogy has been posited by Knowles (15:42-43) as a theory of adult learning that provides a unifying concept for the practice of adult education. The theory is built upon four psycho-social assumptions about the nature of adult development that are axiomatic; these assumptions state (16:39),

"...as man matures, 1. His self-concept moves from one of being a dependent personality toward one of being a self-directing human being; 2. He accumulates a growing reservoir of experience that becomes an increasing resource for learning; 3. His readiness to learn becomes oriented increasingly to the developmental tasks of his social roles; and 4. His time perspective changes from one of postponed application of knowledge to immediacy of application, and accordingly his orientation toward learning shifts from one of subject-centeredness to one of problem-centeredness...."

The efficacy of andragogy as a unifying theory of learning for adult education has been questioned in the literature. Cross (6) points out that there is confusion concerning whether andragogy is a learning theory, a philosophical position, a political reality, or a set of hypotheses. The confusion and debate is understandable given the way in which andragogy has been presented. First, Knowles (15) goes to considerable length in a 1973 publication to develop andragogy as a coherent theory, complete with explication on the nature of theory construction. However, in his classic work in 1970, Knowles (16) has focused more on the program planning orientation of andragogy. Likewise, in a 1973 publication by Ingalls (13:58), with a forward written by Knowles,

it is stated that "andragogy is not a system of belief or doctrine; it is a way of working effectively with others, and of fusing task and process dimensions into a meaningful and balanced relationship." Ingalls (13:10-11) outlined the seven steps of the andragogical process of program planning as follows:

1. Setting a climate for learning,
2. Establishing a structure for mutual planning,
3. Assessing interests, needs and values,
4. Formulating objectives,
5. Designing learning activities,
6. Implementing learning activities, and
7. Evaluating (reassessing needs, interests and values).

As a process of program planning, andragogy can be utilized in a variety of learning activities. However, Knowles (16:30) recognizes that the needs of individual learners may conflict with the needs and objectives of the institution sponsoring the learning program. Hence he cautions that (16:30),

"...in such cases the adult educator may have to make a choice as to which mission to serve: helping individuals to grow or helping the institution to survive...."

This projected dichotomy between the needs and interests of the individual and the purposes and goals of the institution becomes problematic when the latter becomes more compelling than the

former. The problem is exacerbated by Knowles' (16:22) insistence that the adult educator's mission is to meet the collective needs of individuals, institutions and society. The threefold mission of adult education is paradoxical with respect to the theory of andragogy. The assumptions of andragogy only indirectly adduce the needs of society and does not purport to accommodate the proprietary interests of institutions at all.

The question posed by this author is, can andragogy maintain its viability when societal and institutional interests become paramount and overshadow individual needs? Correctional programs provide an excellent focus for the exploration of this question for several trenchant reasons:

1. Society's need for protection necessitates the preservation of penal institutions. This need is pervasive and tends to effect the purposes, objectives and operation of correctional programs.
2. Adult learners in the correctional setting are not "volunteers for learning" in the traditional interpretation of the term.
3. There is a disproportionate percentage of disadvantaged persons (low-income and ethnic minorities) in penal institutions. These persons historically have been underrepresented in, and under-served by, adult

education programs.

4. The prison milieu contrasts sharply with the community at large with respect to social interactions, personal relationships, occupational mobility, and rules of conduct.

In order to determine the efficacy of andragogy as a unifying theory for adult education in corrections it is necessary to understand the theoretical foundations of the theory, including its implicit dispositions concerning the nature of man and the goals of learning. An appropriate beginning for this type of expository analysis appears to be the four psycho-social assumptions of andragogy.

Assumptions of Andragogy

Self-Concept

Knowles' first assumption concerning man's growth toward autonomy could be interpreted as a descriptive statement about maturation. The theoretical foundation for this assumption comes primarily from Erik Erikson's writings on the development of a healthy personality. Erikson (8) stated that the healthy personality survives several distinct stages of development during childhood and adulthood:

A. Stages of Childhood

1. Basic Trust versus Basic Mistrust
2. Autonomy versus Shame and Doubt
3. Initiative versus Guilt
4. Industry versus Inferiority
5. Identity versus Identity Diffusion

B. Stages of Adulthood

6. Intimacy and Distantiation versus Self-Absorption
7. Generativity versus Stagnation
8. Integrity versus Despair and Disgust

The first five of the above stages relate to childhood development and are reflective of Freudian psychoanalytic theory. The latter three stages concern early adulthood and warrants closer review.

Stage six, Intimacy and Distantiation versus Self-Absorption, is defined by Erikson as the ability to develop intimate and substantive relationships with members of the opposite sex and to plan for lasting, productive associations. Successful completion of this stage leads to stage seven, Generativity versus Stagnation. Erikson (8:97) states that generativity "concerns the establishment (by way of genitality and genes) of the next generation." He rejects the use of the words parenthood and productivity as being too concrete. Generativity, Erikson clarifies, "is primarily the interest in establishing and guiding the next generation." The final stage, Integrity versus Despair

and Disgust, is characterized by one's acceptance of the person that one has become. In Erikson's (8:98) words, "it is the acceptance of one's own and only life cycle and of the people who have become significant to it as something that had to be and that, by necessity, permitted of no substitutions." The stage of Integrity versus Despair and Disgust is similar to Buhler's (4) description of man's "Fifth Phase of Life", beginning around age 65 to 70 years. Buhler (4:198) comments that "in the fifth phase experience is the gradually-evolving awareness of the past life as a whole resulting essentially in fulfillment or unfulfillment and even despair."

The andragogical assumption concerning self-concept, based on the theory of Erikson, is the primary premise upon which Knowles builds his arguments about adult learning. Yet, one question concerning the assumption remains unresolved: is Knowles describing a process of maturation that educators should consider when planning programs for adults or is he making a philosophical statement concerning the aims of education? The latter appear to be the case since Knowles recognizes that independency is a Need rather than a psychological residual of the biological process of maturation. He concurs with Maslow (18), Rogers (21) and Allport (1) that the movement toward self-actualization is a universal human need. Further, Knowles

suggests that each adult has the capacity and desire to be self-directing in their move toward self-actualization and that it is the responsibility of the educator and the aim of education to facilitate the attainment of this end. Thus, Knowles reveals his existentialist belief that education should promote personal growth and self-actualization. His faith in the latent drives of persons toward self-actualization reflects the position of Maslow and parallels the thoughts of Buhler (4:185) who commented,

"...a person's life is permeated by some kind of intentionality, an intentionality directed toward fulfillment. Fulfillment is defined as a closure experience of an overall feeling of satisfaction, accomplishment and success, which in different individuals is anticipated and visualized differently...."

But what does andragogy perceive as the existential aims of adult education other than the general goal of self-actualization? Knowles mentions several objectives that are consistent with Erikson's position concerning the healthy (adult) personality. Knowles (16:26-28) explains that "maturity" is a goal of adult education and specifies that one matures by progressing,

1. From dependence toward autonomy,
2. From passivity toward activity,
3. From subjectivity toward objectivity,
4. From ignorance toward enlightenment,
5. From small abilities toward large abilities,
6. From few responsibilities toward many responsibilities,

7. From narrow interest toward broad interests,
8. From selfishness toward altruism,
9. From self-rejection toward self-acceptance,
10. From amorphous self-identity toward integrated self-identity,
11. From focus on particulars toward focus on principles,
12. From superficial concerns toward deep concerns,
13. From imitation toward originality,
14. From the need for certainty toward tolerance for ambiguity, and
15. From impulsiveness toward rationality.

The above aims of andragogy exemplifies the theory's eclecticism. The objectives not only includes Erikson's stages of the healthy personality (e.g., objective 9 and 10) but also contain traces of Kohlberg's stages of moral development (e.g., objective 8) and Albert Ellis' axioms concerning rational-emotive counseling (e.g., objectives 14 and 15).

As an eclectic theory, andragogy is paradoxical with respect to adult education programs in penal institutions. On the surface Knowles' assertions appear credible for all learning ventures of adults. But the challenge is profound for educators who work with incarcerated persons. First, Erikson's stages six and seven--Intimacy and Distantiation versus Self-Absorption,

and Generativity versus Stagnation--are difficult to accommodate outside of the community at large. Some penal institutions, e.g., San Quentin, have changed their strigent rules and are allowing inmates to marry while incarcerated to continue a "normal" life. However this practice is not widespread and does not compensate for the lack of opportunity to nurture intimate and substantive relationships in an open and supportive environment.

Erikson's eighth stage, Integrity versus Despair and Disgust, poses a intriguing question for andragogical educators. How can incarcerated persons be helped to accommodate their situation of confinement without capitulating to feelings of malaise or despair? Frankl (10) offers insights into this dilemma in his writings on logotherapy. Based on his experience in a German concentration camp from 1942 to 1945, Frankl teaches that persons who are trapped in a hostile environment need to rediscover meaning for their existence. This can be accomplished, according to Frankl, by the person realizing responsibility for his existence--by nurturing the spiritual dimension of their being and by transcending the mundance.

Frankl's writing on logotherapy illuminates andragogy's existentialism and its potential for programs in prisons, more so than Erikson's stages of personality development. First, Frankl's view of existentialism is more relevant; he promotes

the concept of the person moving away from, or transcending, the situation of bondage. Such complements but is different from the writings of Maslow and Allport who describe man's move toward realization of their full potential--self-actualization. The latter movement, as aptly stated by Maslow (18), requires that the person first meet the primary needs for safety, security, recognition, love and achievement. It could be argued that incarcerated persons have fulfilled few, if any, of these primary needs. As such, an immediate need for them might be to move away from the mental, physical and emotional debilitating factors associated with confinement. This "freedom to/freedom from" continuum is accommodated implicitly in the theory of andragogy by Knowles' synthesis of Lindeman's (17) ideas into the philosophical foundations of andragogy. Lindeman proposed in 1926 that adult education should free individuals from both internal and external constraints that subjugated him and/or deter his growth.

Experience

Knowles found that the maturing person accumulates a reservoir of experience which can be a resource for learning. He also adds, parenthetically, that the person's experience could be an obstacle to growth, and the educator may need to

"unfreeze" the learner, i.e., teach him how to learn proactively-- become more responsible and self-directing. However, Knowles' focus is clearly on the positive aspects of experience and he instructs educators to develop curricula and select instructional methods that are relevant to, and utilizes, the experience of the learners. Knowles' pragmatism concerning the implications of his assumption about experience serves to obfuscate any substantive analysis of the nature of experiences. Knowles concentrates on the descriptive aspects of life experiences, e.g., work, leisure, family life, rather than on the phenomenological aspects, e.g., perceptions, expectations, frustrations and aspirations of the learners which are related to past experiences. The latter approach appears more germane for the analysis of the experiences of incarcerated persons. The phenomenological approach is conducive to exploring questions concerning the beliefs, values and perceptual patterns of inmates and how these factors might be modified to facilitate growth toward autonomy and responsibility. One writer who has adduced the phenomenological issues is psychologist George Kelly. Kelly's (14:286) theory of personal constructs is based on the premise that "man looks at the world through patterns, which are ways of construing the world, or constructs." These perceptions or constructs, according to Kelly, are used to predict events. Simply stated, persons who

have experienced defeat, frustrations and subjugation are likely to predict similar experiences for the future. Thus, it may become the responsibility of the adult educator to permeate these personal constructs before the more pragmatic recommendations of Knowles (concerning program planning) can be implemented.

Orientation to Learning and Time Perspective

Knowles' last two assumptions deal with the adult's orientation toward learning and his time perspective for the application of knowledge. Andragogy asserts that the adult's orientation toward learning is directly related to the developmental tasks of his social roles; and his time perspective moves from one of postponed application of knowledge to immediacy of application. In the case of persons in penal institutions we are behooved to question first, what are the developmental tasks of their social roles? Havighurst (12:2) defines developmental tasks as,

"...a task which arises at or about a certain period in the life of the individual, successful achievement of which leads to his happiness and to success with later tasks, while failure leads to unhappiness in the individual, disapproval by the society, and difficulty with later tasks...."

It could be argued that inmates have failed dismally in progressing through developmental tasks. After all, have not society demonstrated its disapproval of them as evidenced by

their incarceration? Havighurst specifies that the developmental tasks of adults age eighteen to thirty include: selecting a mate; learning to live with a marriage partner; starting a family; rearing children; managing a home; getting started in an occupation; taking on civic responsibility; and finding a congenial social group. These tasks are compatible with Erikson's stages six and seven of the development of a healthy personality, i.e., Intimacy and Distantiation versus Self-Absorption, and Generativity versus Stagnation. However, these tasks appear inappropriate for the prison milieu. If one defines the inmate's society as the prison environment, then appropriate developmental tasks might include: developing positive interpersonal relationships with guards; learning to avoid physical confrontations with other inmates; learning how to take precautions to prevent rape; managing business affairs while incarcerated; sustaining relationships with family and friends on the outside; and learning how to obtain an early parole. In summary, developmental tasks of inmates are inextricably linked to the fact that they are incarcerated and must learn to survive in a spartan and often hostile environment.

Developmental tasks based on the reality of incarceration provides meaning for the fourth assumption of andragogy--time perspective. Knowles claims that the adult has the need to

apply knowledge immediately to life problems. Thus, he states, the organizing principle for sequencing of adult learning should be "problem areas" rather than "subjects."

Knowles' problem-centered/person-centered orientation reflects Dewey's progressivism and, recognizes the interaction of man with his immediate environment. Through the four assumptions of andragogy, Knowles fashions a holistic theory based on the continuity and significance of a person's past experiences, present situation, and future potential. Andragogy is locked-up in corrections because these educational programs do not address the phenomenological aspects of past experiences as part of the needs assessment process, nor do they focus on the here-and-now needs of the inmates. Correctional programs aim to train inmates for their future roles as freed persons in the general society. The here-and-now needs and past frustrations of the inmates in the correctional facilities are sublimated to accommodate the futuristic objective of becoming functional and competent in the community at large.

Current Status of Education Programs in Corrections

Sylvia McCollum (19), Education Administrator for the United States Bureau of Prisons, states there are six goals for education in corrections. During the period of incarceration, inmates

should:

1. Complete an adult basic education program,
2. Complete an adult secondary program,
3. Acquire or improve an employable skill through one or more occupational education programs,
4. Complete one or more post-secondary education activities,
5. Complete one or more organized social education activities, and/or
6. Complete one or more recommended recreational activities.

It is apparent from the above goals that correctional programs prepare inmates for their post-confinement lives in the community at large. With the exception of goals five and six--social and recreational programs--all of the goals emphasize the need to rehabilitate the offenders so that they can assume productive roles in society. Hence, the education program becomes one component of the rehabilitation plan to reduce the rate of recidivism and simultaneously, to safeguard society from felonious perpetrations. These are laudable objectives, but do they reflect andragogical premises? Can the educator who prescribes to the andragogical theory maintain the dual role of protector of the public trust and facilitator of individual-centered learning? The question may be reduced to a matter of priority. Andragogy requires that the immediate needs of the client group, based on

the developmental tasks of their social roles, be of paramount concern to the adult educator. The educator must also be confident that the adult students know their needs. Likewise, andragogy requires that the adult educator serve as a facilitator and co-learner rather than as an authoritative behaviorist whose pedantic techniques are directed toward pre-conceived ends.

Finally, as a philosophy, andragogy emerges from the 1920 s progressivism of John Dewey, in addition to its foundations in existentialism. Dewey (9) defined education as a process of solving problems. Rejecting the distinction between theoretical and practical knowledge, Dewey believed that all learning comes about through experience. However, he added the qualification that experience is educative only if it contributes to growth, which results from a habit of reflection. Similarly, Knowles (16:26) explains that a person's experience is educational to the extent that it helps him move from dependency, i.e., to mature and grow.

From the philosophy of progressivism we can discern distinct elements of andragogy: the focus on experience and experiential learning; problem-centered rather than subject-centered instruction; and a facilitative rather than didactic role of the educator.

Philosophical Dispositions Concerning Education and Society

The most illuminating of factors associated with andragogy and progressivism which could enhance our understanding of andragogy in the correctional setting, is the disposition of each theory/philosophy concerning both the ends of education and the good of society. Progressivist thought portrays education as a neutral process; no ends are prescribed. The goal of education is for students to acquire a habit of critical reflection, and the responsibility of the teacher is to help persons to develop their ability to think. However, Dewey did comment on standards for education. He believed that education should release personal potentialities and should simultaneously develop and advance society. The first standard--personal development--is the primary focus of andragogy and of adult education in general. Yet, the idea of education for societal advancement is a vague notion that has not been clarified in adult education research nor in practice. However, some scholars in adult education have disagreed with Dewey's assertion that no conflict exists between the goals of education for personal development and societal advancement, and his position concerning the neutrality of the education process. Bergevin (3) writes that adult education is not a neutral process. He postulates that the primary goal of adult education is to aid in the civilizing

process, to help man adapt to and live in harmony with his surrounding. Bergevin cautions that education can be bad if it is misused, i.e., used for purposes other than to support the civilizing process. Thus, Bergevin's thoughts are supportive of the concept of adult education as a process for rehabilitating (adapting) persons to support the social order--the civilizing process.

Another scholar who has similar views about the nature of education is Paulo Freire (11). Although there exist obvious and substantial differences between the ends of education foreseen by Bergevin and Freire, we are behooved to place them in the same school of thought because each prescribes to the tenet that education is not a neutral process. However, whereas Bergevin asserts that education should aid in the civilizing process, Freire believes that education should make man more human. He defines the process of becoming more human, or humanism, as engaging in critical, reflective thinking and determining one's own destiny. Freire is adamant in criticizing the "civilizing process" goal of education as a nefarious and deliberate plan to control and domesticate persons. He refers to this type of education as the "banking notion" and believes that it represents the antithesis of humanism. Freire (11:62-63) explains that,

"...It follows logically from the banking notion of consciousness that the educator's role is to regulate the way the world "enters into" the students... And since men "receive" the world as passive entities, education should make them more passive still, and adapt them to the world. The educated man is the adapted man, because he is better "fit" for the world...."

Freire's philosophy is probably more reflective of Dewey's pragmatism (progressivism) and of andragogical concepts than are other contemporary ideas concerning the nature of adult education. Freire, as did Dewey, believes that the educator should help persons raise their consciousness--to become more critically aware of the world around them. Freire (11:19) refers to this consciousness raising as "conscientizacao" and defines it as, "learning to perceive social, political, and economic contradictions, and to take action against oppressive elements of reality." Further, Freire states that persons should become able to engage in critical reflection and use that reflection as a basis for action. He coined the term "praxis" to identify the unity between reflection and action.

Freire's dispositions parallel those of Dewey with regard to the nature of action and reflection. Dewey stated that man should develop a habit of reflection and learn to act on the basis of conclusions reached by reflection. Yet it is Freire's analysis of the concept of problem-pos[^]ing education that powerfully projects both the philosophy of Dewey and the position of andragogy. Freire (11:71) explains,

"...Banking education (for obvious reasons) attempts, by mythicizing reality, to conceal certain facts which explain the way men exist in the world; problem-posing education sets itself the task of demythologizing. Banking education resists dialogue; problem-posing education regards dialogue as indispensable to the act of cognition which unveils reality. Banking education treats students as objects of assistance; problem-posing education makes them critical thinkers. Banking education inhibits creativity and domesticates (although it cannot completely destroy) the intentionality of consciousness by isolating consciousness from the world, thereby denying men their ontological and historical vocation of becoming more fully human. Problem-posing education bases itself on creativity and stimulates true reflection and action upon reality, thereby responding to the vocation of men as being who are authentic only when engaged in inquiry and creative transformation...."

However, neither progressivism nor andragogy advances Freire's disposition concerning the socio-political purposes of education. Dewey did occasion the discussion of democracy, but he did not propose that education should nurture and develop the principles of democracy. Yet, he reasoned that democracy was conducive to the education process because it allows a supportive climate for inquiry and cognitive development.

As cited above, Dewey recognized the importance of creating a supportive climate for learning. Andragogy also emphasizes the learning climate since the theory is based on an "organismic" view of man and learning rather than a "Mechanistic" view. The latter (mechanistic) view construes man as a "reactive, passive, robot or empty-organism" whose actions result from external stimuli (15:17). The mechanistic orientation toward man provides

the base for behavioral theories of learning, e.g., Skinner's classical conditioning, Pavlov's operant conditioning, and Thorndike's bond psychology.

Cited by Knowles (15:23), Dewey was one of the first writers to reject the mechanistic model of learning. Likewise, Freire's protest against the "banking notion" in education represents an attack on the mechanistic viewpoint. The philosophies of both Dewey and Freire, are in consonance with the theory of andragogy with respect to their embracement of the organismic world view. The organismic perception presents man as "an active organism rather than a reactive organism, as a source of acts, rather than as a collection of acts initiated by external forces" (15:18). The psycho-social assumptions of andragogy comprise the theory's organismic disposition.

The potential conflict between the good of society and the aims of education does not result from epistemological issues surrounding the dichotomy between organismic and mechanistic views. Instead, the problem emerges from philosophical questions of an axiological nature (2). These questions concern, what is good and of value? And, for whom? In response, andragogy postulates that man is a purposeful, self-directing being, and the aim and good of education is to sustain these proclivities. Likewise, Freire views man as a source of acts and believes that

it is not only good but necessary that education promote the active engagement of man with his environment. However, when societal need to control the behavior of individuals and groups becomes compelling, the organismic orientation toward man is of dubious value in relation to the fulfillment of this need. As is the case in corrections, the organismic view of man as a source of acts can seldom be perceived as good since the inmates past acts have been injurious to society and subsequently, have resulted in their incarceration. Hence, the mechanistic view often becomes more desirable and of value because it allows society to plan for the systematic rehabilitation (or repair) of these persons by way of eliciting and reinforcing positive behavior and by anticipating and extinguishing negative behavior.

If correctional institutions are to design educational activities built upon an organismic approach to learning (in keeping with andragogical assumptions), program developers must nurture the belief that all men are capable of engaging in a critical encounter with their world and of emerging from that encounter with a plan of action for growth toward self-determination that supports the interest of society. Freire (11:13) articulates this disposition well in the following passage:

"...every human being, no matter how "ignorant" or submerged in the "culture of silence" he may be, is

capable of looking critically at his world in a dialogical encounter with others. Provided with the proper tools for such encounter, he can gradually perceive his personal and social reality as well as the contradictions in it, become conscious of his own perception of that reality, and deal critically with it...."

Conclusion

As a philosophy concerning the aims of education, andragogy is locked-up in corrections because the purposes and aims of correctional programs do not reflect the existential goals of self-actualization. Second, as a theory of adult learning based on an organismic world view, andragogy is locked-up because society's need to be safeguarded requires a mechanistic disposition toward inmates in order that they may be "handled" and adapted to the social system, i.e., the civilizing process. Third, as a program design model, andragogy is dysfunctional in the prison milieu because the model requires that curricula relate to the developmental tasks of the inmates' social roles and address their here-and-now needs.

Finally, it is paradoxical that andragogy is locked-up in corrections because the theory may have tremendous potential to effect social change by helping inmates to look critically at the world around them; to realize responsibility for their existence; to utilize past experiences for future growth; to anticipate life challenges and find creative solutions; to

break out of what Freire refers to as the "culture of silence"--
a situation of powerlessness which can lead to frustration and
restiveness; and to perceive themselves as the source of acts
rather than as reactive, volatile products of an ominous world.

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